Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

Al-Hadid

Revealed in Madinah

The Virtues of Surat Al-Hadid

Imam Ahmad recorded that Irbad bin Sariyah said that the Messenger of Allah used to recite **Al-Musabbihat** before he went to sleep, saying,

إِنَّ فِيهِنَّ آيَةً أَفْضَلُ مِنْ أَلْفِ آيَةٍ

In them there is an Ayah that is better than a thousand Ayat.

Abu Dawud, At-Tirmidhi and An-Nasa'i collected this Hadith; At-Tirmidhi said, "**Hasan Gharib**.''

The Ayah referred to in this Hadith is -- and Allah knows best --

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

He is **Al-Awwal** and **Al-Akhir**, **Az-Zahir** and **Al-Batin**. And He is the All-Knower of everything. (57:3)

Allah willing, we will again mention this subject. Upon Allah we trust and our total reliance and dependence are on Him, and sufficient He is to us as Supporter and Helper.

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

سَبَّحَ للَّهِ مَا فِى السَّمَـوتِ وَالاٌّرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

57:1 Whatever is in the heavens and the earth glorifies Allah -- and He is the Almighty, All-Wise.

لَهُ مُلْكُ السَّمَـوتِ وَالاٌّرْضِ يُحْىِ وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

57:2 His is the kingdom of the heavens and the earth. It is He Who gives life and causes death; and He is Able to do all things.

هُوَ الاٌّوَّلُ وَالاٌّخِرُ وَالظَّـهِرُ وَالْبَـطِنُ وَهُوَ بِكُلِّ شَىْءٍ عَلِيمٌ

57:3 He is Al-Awwal and Al-Akhir, Az-Zahir and Al-Batin. And He is the All-Knower of everything.

Everything that exists glorifies Allah and mentioning some of His Attributes

Allah states,

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ (١)

Whatever is in the heavens and the earth glorifies Allah -- and He is the Almighty, All-Wise.

In this Ayah, Allah states that everything that exists in the heavens and earth praises and glorifies Him, including creatures and plants.

Allah said in another Ayah,

تُسَبِّحُ لَهُ السَّمَـوَتُ السَّبْعُ وَالاٌّرْضُ وَمَن فِيهِنَّ وَإِن مِّن شَىْءٍ إِلاَّ يُسَبِّحُ بِحَمْدِهِ وَلَـكِن لاَّ تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا

> The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving. (17:44)

And His saying:

وَهُوَ الْعَزِيزُ and He is the Almighty, meaning the One to Whom all things submit humility,

الْحَكِيمُ All-Wise, in His creating, commanding and legislating,

لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ ...

His is the kingdom of the heavens and the earth. It is He Who gives life and causes death;

> He is the absolute Owner of His creation, bringing life and death and granting what He wills to whom He wills,

... وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (٢)

and He is Able to do all things.

> whatever He wills, is, and whatever He does not will, will never be.

He said,

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ...

He is **Al-Awwal** and **Al-Akhir**, **Az-Zahir** and **Al-Batin**.

This is the Ayah indicated in the Hadith of Irbad bin Sariyah that is better than a thousand Ayat.

Abu Dawud recorded that Abu Zamil said,

> "I mentioned to Ibn Abbas that I felt something in my heart.
>
> He said, `Doubts' and then laughed.
>
> Next, he said, `No one can escape this.
>
> Allah the Exalted stated,
>
> فَإِن كُنتَ فِي شَكٍّ مِّمَّآ أَنزَلْنَآ إِلَيْكَ فَاسْأَلِ الَّذِينَ يَقْرَءُونَ الْكِتَـبَ مِن قَبْلِكَ لَقَدْ جَآءَكَ الْحَقُّ مِن رَّبِّكَ
>
> > So if you are in doubt concerning that which We have revealed to you, then ask those who are reading the Book before you. Verily, the truth has come to you from your Lord. (10:94)'
>
> He then said to me, `When you feel any of this in your heart, recite,
>
> هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ
>
> He is **Al-Awwal** and **Al-Akhir**, **Az-Zahir** and **Al-Batin**. And He is the All-Knower of everything.'''

There are about ten and some odd number of different sayings collected from the scholars of **Tafsir** regarding the explanation of this Ayah.

Al-Bukhari said,

> "Yahya said,
>
> > `**Az-Zahir**: knowing all things,
> >
> > **Al-Batin**: knowing all things.'''
>
> Our Shaykh Al-Hafiz Al-Mizzi said, "Yahya is Ibn Ziyad Al-Farra', who authored a book entitled Ma`ani Al-Qur'an.''

There are Hadiths mentioned about this. Among them, Imam Ahmad recorded that Abu Hurayrah said that

the Messenger of Allah would recite this supplication while going to bed,

اللَّهُمَّ رَبَّ السَّموَاتِ السَّبْعِ، وَرَبَّ الْعَرْشِ الْعَظِيمِ،

رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، مُنْزِلَ التَّوْرَاةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ، فَالِقَ الْحَبِّ وَالنَّوَى، لَا إِلهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ بِنَاصِيَتِهِ،

أَنْتَ الْأَوَّلُ لَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ لَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ لَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ لَيْسَ دُونَكَ شَيْءٌ. اقْضِ عَنَّا الدَّيْنَ، وَأَغْنِنَا مِنَ الْفَقْرِ

O Allah, Lord of the seven heavens and Lord of the Magnificent Throne!

Our Lord, and the Lord of everything, Revealer of the **Tawrah**, the **Injil** and the **Furqan**, the Splitter of the grain of corn and the date stone! I seek refuge with You from the evil of everything whose forehead You have control over.

O Allah! You are

- **Al-Awwal**, nothing is before You;
- **Al-Akhir**, nothing is after You;
- **Az-Zahir**, nothing is above You; and
- **Al-Batin**, nothing is below You.

Remove the burden of debt from us and free us from poverty.

Muslim recorded this Hadith via Sahl, who said,

"Abu Salih used to order us to lay on our right side when we were about to sleep, and then say,

اللَّهُمَّ رَبَّ السَّموَاتِ وَرَبَّ الْأَرْضِ وَرَبَّ الْعَرْشِ الْعَظِيمِ،

رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، فَالِقَ الْحَبِّ وَالنَّوَى، وَمُنْزِلَ التَّوْرَاةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ، أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ ذِي شَرٍّ أَنْتَ آخِذٌ بِنَاصِيَتِهِ،

اللّهُمَّ أَنْتَ الْأَوَّلُ فَلَيسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ، اقْضِ عَنَّا الدَّيْنَ، وَأَغْنِنَا مِنَ الْفَقْرِ

O Allah, Lord of the seven heavens and Lord of the Magnificent Throne!

Our Lord, and the Lord of everything, Revealer of the **Tawrah**, the **Injil** and the **Furqan**, the Splitter of the grain of corn and the date stone! I seek refuge with You from the evil of everything whose forehead You have control over.

O Allah! You are **Al-Awwal**, nothing is before You; **Al-Akhir**, nothing is after You; **Az-Zahir**, nothing is above You; and **Al-Batin**, nothing is below You.

Remove the burden of debt from us and free us from poverty.

And he used to narrate that from Abu Hurayrah from the Prophet.''

هُوَ الَّذِى خَلَقَ السَّمَـوَتِ وَالاٌّرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ

57:4 He it is Who created the heavens and the earth in six Days and then rose (Istawa) over the Throne.

يَعْلَمُ مَا يَلِجُ فِى الاٌّرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنزِلُ مِنَ السَّمَآءِ وَمَا يَعْرُجُ فِيهَا

He knows what goes into the earth and what comes forth from it, and what descends from the heaven and what ascends thereto.

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

And He is with you wheresoever you may be. And Allah is the All-Seer of what you do.

لَّهُ مُلْكُ السَّمَـوَتِ وَالاٌّرْضِ وَإِلَى اللَّهِ تُرْجَعُ الاٌّمُورُ

57:5 His is the kingdom of the heavens and the earth. And to Allah return all the matters.

يُولِجُ الَّيْلَ فِى النَّهَارِ وَيُولِجُ النَّهَارَ فِى الَّيْلِ

57:6. He merges night into day, and merges day into night,

وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ

and He has full knowledge of whatsoever is in the breasts.

Allah's Knowledge, Power and Kingdom are Limitless

Allah states,

that He created the heavens and earth, and all that is between them, in six Days and then rose over the Throne after He created them. We discussed this before in the explanation of Surat Al-A`raf, so it is not necessary to repeat the meaning here.

هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ

...

He it is Who created the heavens and the earth in six Days and then rose (**Istawa**) over the Throne.

Allah the Exalted states that He created the heavens and earth, and all that is between them, in six Days and then rose over the Throne after He created them. We discussed this before in the

explanation of Surah **Al-A`raf**, so it is not necessary to repeat the meaning here.

Allah's statement,

... يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ ...

He knows what goes into the earth,

indicates His knowledge in the amount of seeds and drops of water that enter inside the earth's surface,

... وَمَا يَخْرُجُ مِنْهَا ...

and what comes forth from it,

of plants, vegetation and fruits.

Allah the Exalted said in another Ayah,

وَعِندَهُ مَفَاتِحُ الْغَيْبِ لاَ يَعْلَمُهَآ إِلاَّ هُوَ وَيَعْلَمُ مَا فِى الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلاَّ يَعْلَمُهَا وَلاَ حَبَّةٍ فِى ظُلُمَـتِ الاٌّرْضِ وَلاَ رَطْبٍ وَلاَ يَابِسٍ إِلاَّ فِى كِتَـبٍ مُّبِينٍ

And with Him are the keys of all that is hidden, none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record. (6:59)

Allah's statement,

... وَمَا يَنزِلُ مِنَ السَّمَاء ....

and what descends from the heaven,

pertains to rain, snow, hail and whatever Allah decides descends from heaven of decisions and commandments brought down by the honorable angels.

Allah's statement,

.. وَمَا يَعْرُجُ فِيهَا ...

and what ascends thereto, (refers to angels and deeds).

In the Sahih, there is a Hadith in which the Prophet said,

يُرْفَعُ إِلَيْهِ عَمَلُ اللَّيْلِ قَبْلَ النَّهَارِ، وَعَمَلُ النَّهَارِ قَبْلَ اللَّيْلِ

> To Him ascend the deeds of the night before the day falls and the deeds of the day before the night falls.

Allah said,

... وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ (٤)

And He is with you wheresoever you may be. And Allah is the All-Seer of what you do.

> meaning, He is watching over you and witnessing your deeds wherever you may be, on land or at sea, during the night or the day, at home or in open areas or deserts. All of that is the same before His knowledge and all of it is under His sight and hearing. He hears your speech and sees where you are. He knows your secrets and your public statements,
>
> أَلا إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ لِيَسْتَخْفُواْ مِنْهُ أَلا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ
>
> No doubt! They did fold up their breasts, that they may hide from Him. Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal. Verily, He is the All-Knower of the (secrets) of the breasts. (11:5)
>
> Allah the Exalted said,
>
> سَوَآءٌ مِّنْكُمْ مَّنْ أَسَرَّ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِالَّيْلِ وَسَارِبٌ بِالنَّهَارِ

It is the same (to Him) whether any of you conceals his speech or declares it openly, whether he be hid by night or goes forth freely by day. (13:10)

Surely, there is no deity worthy of worship, except Allah.

In the Sahih, there is a Hadith in which the Messenger of Allah answered Jibril, when he asked him about **Ihsan**:

أَنْ تَعْبُدَ اللهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

To worship Allah as if you see Him, and even though you cannot see Him, He surely sees you.

Allah's statement,

لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الأمُورُ (٥)

His is the kingdom of the heavens and the earth. And to Allâh return all the matters.

asserts that Allah is the King and Owner of this life and the Hereafter.

Allah said in another Ayah,

وَإِنَّ لَنَا لَلأْخِرَةَ وَالأُولَى

And truly, unto Us (belong) the last (Hereafter) and the first (this world). (92:13)

Surely, Allah is praised for this attribute, just as He said in other Ayat,

وَهُوَ اللَّهُ لا إِلَـهَ إِلاَّ هُوَ لَهُ الْحَمْدُ فِى الأُولَى وَالأْخِرَةِ

And He is Allah, **La ilaha illa Huwa**, all praise is His in the first and in the last. (28:70)

and,

الْحَمْدُ لِلَّهِ الَّذِى لَهُ مَا فِى السَّمَـوَتِ وَمَا فِى الاٌّرْضِ وَلَهُ الْحَمْدُ فِى الاٌّخِرَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ

All the praise is Allah's, to Whom belongs all that is in the heavens and all that is in the earth. His is all the praise in the Hereafter, and He is the All-Wise, the All-Aware. (34:1)

Allah owns everything that is in the heavens and earth, and all their inhabitants are servants to Him and humble before Him, just as He said,

إِن كُلُّ مَن فِى السَّمَـوَتِ وَالاٌّرْضِ إِلاَّ آتِى الرَّحْمَـنِ عَبْداً

لَّقَدْ أَحْصَـهُمْ وَعَدَّهُمْ عَدّاً

وَكُلُّهُمْ ءَاتِيهِ يَوْمَ الْقِيَـمَةِ فَرْداً

There is none in the heavens and the earth but comes unto the Most Gracious as a servant. Verily, He knows each one of them, and has counted them a full counting. And every one of them will come to Him alone on the Day of Resurrection. (19:93-95)

This is why Allah said here,

... وَإِلَى اللَّهِ تُرْجَعُ الأُمُورُ

And to Allah return all the matters.

meaning that all matters will be referred to Him on the Day of Resurrection and He will judge His creation as He wills.

Indeed, He is the Most Just, Who never falls into injustice, not even the weight of a speck of dust; if one performs even one good deed, Allah will multiply it up to ten times,

وَيُؤْتِ مِن لَّدُنْهُ أَجْراً عَظِيماً

(and gives from Him a great reward. (4:40)

وَنَضَعُ الْمَوَزِينَ الْقِسْطَ لِيَوْمِ الْقِيَـمَةِ فَلاَ تُظْلَمُ نَفْسٌ شَيْئاً وَإِن كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَـسِبِينَ

And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And sufficient are We to take account. (21:47)

Allah's statement,

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ ...

He merges night into day, and merges day into night,

meaning, He does what He wills with His creatures. He alternates the night and day and measures them by His wisdom, as He wills. Sometimes, He makes the night longer than the day, and sometimes the opposite. Sometimes, He makes the length of night and day equal. Sometimes, He makes the season winter, then changes it to spring, then summer then autumn. All this He does by His wisdom and His due measure of everything in His creation,

... وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ (٦)

and He has full knowledge of whatsoever is in the breasts.

He knows the secrets, no matter how concealed they are.

ءَامِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَأَنفِقُوا۟ مِمَّا جَعَلَكُم مُّسْتَخْلَفِينَ فِيهِ

57:7 Believe in Allah and His Messenger, and spend of that whereof He has made you trustees.

فَٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَأَنفَقُوا۟ لَهُمْ أَجْرٌ كَبِيرٌ

And such of you as believe and spend, theirs will be a great reward.

وَمَا لَكُمْ لاَ تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولُ يَدْعُوكُمْ لِتُؤْمِنُواْ بِرَبِّكُمْ

57:8 And what is the matter with you that you believe not in Allah! While the Messenger invites you to believe in your Lord;

وَقَدْ أَخَذَ مِيثَـقَكُمْ إِن كُنتُمْ مُّؤْمِنِينَ

and He has indeed taken your covenant, if you are real believers.

هُوَ الَّذِى يُنَزِّلُ عَلَى عَبْدِهِ ءَايَـتٍ بَيِّنَـتٍ لِّيُخْرِجَكُمْ مِّنَ الظُّلُمَـتِ إِلَى النُّورِ

57:9 It is He Who sends down manifest Ayat to His servant that He may bring you out from darkness into light.

وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ رَّحِيمٌ

And verily, Allah is to you full of kindness, Most Merciful.

وَمَا لَكُمْ أَلاَّ تُنفِقُواْ فِى سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَـوَتِ وَالاٌّرْضِ

57:10 And what is the matter with you that you spend not in the cause of Allah? And to Allah belongs the heritage of the heavens and the earth.

لاَ يَسْتَوِى مِنكُم مَّنْ أَنفَقَ مِن قَبْلِ الْفَتْحِ وَقَـتَلَ أُوْلَـئِكَ أَعْظَمُ دَرَجَةً مِّنَ الَّذِينَ أَنفَقُواْ مِن بَعْدُ وَقَـتَلُواْ

Not equal among you are those who spent and fought before the conquering. Such are higher in degree than those who spent and fought afterwards.

وَكُلاًّ وَعَدَ اللَّهُ الْحُسْنَى وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

But to all Allah has promised the best. And Allah is All-Aware of what you do.

مَّن ذَا الَّذِى يُقْرِضُ اللَّهَ قَرْضاً حَسَناً فَيُضَاعِفَهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ

57:11 Who is he that will lend Allah a handsome loan: then He will increase it manifold to his credit, and he will have a honorable reward.

Ordering Faith and encouraging spending

Allah the Exalted says,

آمِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنفِقُوا مِمَّا جَعَلَكُم مُّسْتَخْلَفِينَ فِيهِ ...

Believe in Allah and His Messenger, and spend of that whereof He has made you trustees.

Allah the Exalted and Blessed orders having perfect faith in Him and in His Messenger, and that one should persist on this path adhering firmly to it. Allah encourages spending from what He has made mankind trustees of, the wealth that you - mankind - have, that He has lent you. This wealth was in the hands of those before you and was later transferred to you. Therefore, O mankind, spend as Allah commanded you from the wealth that He entrusted to you for His obedience. Otherwise, He will hold you accountable and punish you for your ignoring what He ordained on you in this regard.

Allah's statement, **مِمَّا جَعَلَكُم مُّسْتَخْلَفِينَ فِيهِ** (of that whereof He has made you trustees),

> indicates that you - mankind -- will surrender this wealth to someone else. In this case, those who will inherit from you might obey Allah with their wealth, and thus acquire more happiness than you on account of what Allah has granted them.

They might disobey Allah, and in this case you will have helped them commit evil and transgression.

Imam Ahmad recorded that Abdullah bin Ash-Shikhkhir said,

"I came to Allah's Messenger as he was reciting **مِمَّا جَعَلَكُم مُّسْتَخْلَفِينَ فِيهِ** (abundance diverts you) and saying,

يَقُولُ ابْنُ آدَمَ: مَالِي مَالِي، وَهَلْ لَكَ مِن مَالِكَ إِلَّا مَاأَكَلْتَ فَأَفْنَيْتَ، أَوْ لَبِسْتَ فَأَبْلَيْتَ، أَوْ تَصَدَّقْتَ فَأَمْضَيْتَ؟

The Son of Adam claims, "My wealth, my wealth.'' But is there anything belonging to you, except that which you consumed, which you used, or which you wore and then it became worn or you gave as charity and sent it forward.

Muslim also collected with the addition:

وَمَا سِوَى ذَلِكَ، فَذَاهِبٌ وَتَارِكُهُ لِلنَّاس

Other than that, you will go away from it and leave it behind for other people.

Allah's statement,

فَالَّذِينَ آمَنُوا مِنكُمْ وَأَنفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ (٧)

And such of you as believe and spend, theirs will be a great reward.

encourages having faith and spending in acts of obedience.

Allah the Exalted said,

وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولُ يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ ...

And what is the matter with you that you believe not in Allah! While the Messenger invites you to believe in your Lord;

meaning,

what prevents you from believing, while the Messenger is among you calling you to faith and bringing forward clear proofs and evidences that affirm the truth of what he brought you?

And we have reported the Hadith through different routes in the beginning of the explanation on the chapter on Faith in Sahih Al-Bukhari, wherein one day the Messenger of Allah said to his Companions,

أَيُّ الْمُؤْمِنِينَ أَعْجَبُ إِلَيْكُمْ إِيمَانًا؟

Who do you consider among the believers as having the most amazing faith?

They said, "The angels.''

He said,

وَمَا لَهُمْ لَا يُؤْمِنُونَ وَهُمْ عِنْدَ رَبِّهِمْ؟

And what prevents them from believing when they are with their Lord?

They said, "Then the Prophets.''

He said,

وَمَالَهُمْ لَا يُؤْمِنُونَ وَالْوَحْيُ يَنْزِلُ عَلَيْهِمْ؟

What prevents them from believing when the revelation comes down to them?

They said, "Then us.''

He said,

وَمَالَكُمْ لَا تُؤْمِنُونَ وَأَنَا بَيْنَ أَظْهُرِكُمْ؟ وَلَكِنْ أَعْجَبُ الْمُؤْمِنِينَ إِيمَانًا، قَوْمٌ يَجِيئُونَ بَعْدَكُمْ، يَجِدُونَ صُحُفًا يُؤْمِنُونَ بِمَا فِيهَا

What prevents you from believing, when I am amongst you Actually, the believers who have the most amazing faith, are some people who will come after you; they will find pages that they will believe in.

We mentioned a part of this Hadith when explaining Allah's statement in Surah **Al-Baqarah**, الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ (who believe in the **Ghayb** (unseen), (2:3)

Allah's statement,

... وَقَدْ أَخَذَ مِيثَاقَكُمْ ...

and He has indeed taken your covenant,

is similar to another of His statements,

وَاذْكُرُواْ نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَـقَهُ الَّذِى وَاثَقَكُم بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا

And remember Allah's favor to you and His covenant with which He bound you when you said: "We hear and we obey.'' (5:7),

which refers to giving the pledge of allegiance to the Prophet.

Ibn Jarir said that the covenant mentioned here, is that taken from mankind, when they were still in Adam's loin.

This is also the opinion of Mujahid, and Allah knows best.

... إِن كُنتُم مُّؤْمِنِينَ (٨)

if you are real believers.

Allah said,

هُوَ الَّذِي يُنَزِّلُ عَلَى عَبْدِهِ آيَاتٍ بَيِّنَاتٍ ...

It is He Who sends down manifest Ayat to His servant,

clear proofs, unequivocal evidences and plain attestations,

... لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ...

that He may bring you out from darkness into light.

from the darkness of ignorance, disbelief and contradictory statements to the light of guidance, certainty and faith,

... وَإِنَّ اللَّهَ بِكُمْ لَرَؤُوفٌ رَّحِيمٌ (٩)

And verily, Allah is to you full of kindness, Most Merciful.

by revealing the Divine Books and sending the Messengers to guide mankind, eradicating doubts and removing confusion. After Allah commanded mankind to first believe and spend, He again encouraged them to acquire faith and stated that He has removed all barriers between them and the acquisition of faith.

Allah again encouraged them to spend,

وَمَا لَكُمْ أَلَّا تُنفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ ...

And what is the matter with you that you spend not in the cause of Allah And to Allah belongs the heritage of the heavens and the earth.

means, spend and do not fear poverty or scarcity. Surely, He in Whose cause you spent is the King and Owner of the heavens and earth and has perfect control over their every affair, including their treasuries. He is the Owner of the Throne, with all the might that it contains, and He is the One Who said,

وَمَآ أَنفَقْتُمْ مِّن شَىْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ

And whatsoever you spend of anything, He will replace it. And He is the best of providers. (34:39),

and,

مَا عِندَكُمْ يَنفَدُ وَمَا عِندَ اللَّهِ بَاقٍ

whatever is with you, will be exhausted, and whatever is with Allah will remain. (16:96)

Therefore, those who trust in and depend on Allah will spend, and they will not fear poverty or destitution coming to them from the Owner of the Throne. They know that Allah will surely compensate them for whatever they spend.

The Virtues of spending and fighting before the Conquest of Makkah

Allah's statement,

... لَا يَسْتَوِي مِنكُم مَّنْ أَنفَقَ مِن قَبْلِ الْفَتْحِ وَقَاتَلَ ...

Not equal among you are those who spent before the conquering and fought.

meaning those who did not fight and spend before the Conquest are not equal to those who spent and fought.

Before Makkah was conquered, things were difficult for Muslims and only the righteous ones embraced Islam. After Makkah was conquered, Islam spread tremendously throughout the known world and people embraced the religion of Allah en masse.

Similarly He said:

... أُوْلَئِكَ أَعْظَمُ دَرَجَةً مِّنَ الَّذِينَ أَنفَقُوا مِن بَعْدُ وَقَاتَلُوا وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى ...

Such are higher in degree than those who spent and fought afterwards. But to all Allah has promised the best (reward).

The majority considers the Conquest here to be the conquest of Makkah.

Ash-Sha`bi and several others said that the Ayah refers to the treaty at **Al-Hudaybiyyah**. There is proof for this opinion found in a Hadith from Anas, collected by Imam Ahmad. Anas said,

"Khalid bin Al-Walid and Abdur-Rahman bin Awf had a dispute. Khalid said to Abdur-Rahman, You boast about days (battles) that you participated in before us.'

When the news of this statement reached the Prophet he said,

> دَعُوا لِي أَصْحَابِي، فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنْفَقْتُمْ مِثْلَ أُحُدٍ أَوْ مِثْلَ الْجِبَالِ ذَهَبًا، مَا بَلَغْتُمْ أَعْمَالَهُم
>
> Do not bother my Companions, for by He in Whose Hand is my soul! If you spend an amount of gold equal to (Mount) **Uhud**, (or equal to the mountains), you will not reach the level of their actions.''

It is a known fact that Khalid bin Al-Walid, whom the Prophet addressed this statement to, embraced Islam during the period between the treaty of **Al-Hudaybiyyah** and the conquering of Makkah.

The dispute between Khalid and Abdur-Rahman occurred because of the battle of Bani Jadhimah. The Prophet sent Khalid bin Al-Walid to them after the conquest of Makkah, and they said, "**Saba'na**,'' instead of saying, "**Aslamna**'' (we embraced Islam). So Khalid ordered their execution and the execution of their prisoners (of war); Abdur-Rahman bin Awf and Abdullah bin Umar opposed him. This is the reason behind the dispute that occurred between Khalid and Abdur-Rahman. But in the Sahih, the Messenger of Allah said,

لَا تَسُبُّوا أَصْحَابِي، فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنْفَقَ أَحَدُكُمْ مِثْلَ أُحُدٍ ذَهَبًا، مَا بَلَغَ مُدَّ أَحَدِهِمْ وَلَا نَصِيفَه

None should revile my Companions, for by He in Whose Hand is my soul! If one of you were to spend as much gold as **Uhud**, it would not reach

the level of them equal to an amount as much as one **Mudd** of one of them or half of it.

Allah said,

... وَعَدَ اللَّهُ الْحُسْنَى ...

But to all Allah has promised the best (reward).

meaning, those who spent before and after the conquest of Makkah; they all will gain a reward for their good deeds, even though some of them vary in rank and earn a better reward than others as Allah said,

لاَّ يَسْتَوِى الْقَـعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُوْلِى الضَّرَرِ وَالْمُجَـهِدُونَ فِى سَبِيلِ اللَّهِ بِأَمْوَلِهِمْ وَأَنفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَـهِدِينَ بِأَمْوَلِهِمْ وَأَنفُسِهِمْ عَلَى الْقَـعِدِينَ دَرَجَةً وَكُـلاًّ وَعَدَ اللَّهُ الْحُسْنَى وَفَضَّلَ اللَّهُ الْمُجَـهِدِينَ عَلَى الْقَـعِدِينَ أَجْراً عَظِيماً

Not equal are those of the believers who sit (at home), except those who are disabled, and those who strive hard and fight in the cause of Allah with their wealth and their lives. Allah has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home). Unto each, Allah has promised good, but Allah has preferred by a great reward those who strive hard and fight, above those who sit (at home). (4:95)

There is a Hadith in the Sahih that states,

الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ، وَفِي كُلَ خَيْر

The strong believer is better and more beloved to Allah than the weak believer; both have goodness in them.

The Prophet ended his statement this way to draw attention to the second type of believer, so that their own qualities are not forgotten in the midst of preferring the former type. In this way,

the latter is not dismissed as being degraded in the Hadith. Therefore, the Prophet ended his statement by praising the second type -- the weak believers -- after giving preference to the first type.

Allah said:

... وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ (١٠)

And Allah is All-Aware of what you do.

meaning, since Allah is perfectly aware of all things, He made distinctions between the rewards of the believers who spent and fought before the Conquest and those who spent and fought afterwards. Surely, Allah does this by His knowledge of the intention of the former type and their perfect sincerity to Him, all the while spending in times of hardship, poverty and dire straits.

This is found in the Hadith,

سَبَقَ دِرْهَمٌ مِائَةَ أَلْف

Spending one Dirham is preceded over a hundred thousand.

There is no doubt that the people of faith consider Abu Bakr As-Siddiq to be the person who has the best share according to the meaning of this Ayah. He was the chief of those who implemented it, among all followers of all Prophets. He spent all of his wealth seeking the Face of Allah, the Exalted and Most Honored. He did it voluntarily too, not to repay a debt or a favor that anyone from mankind had on him. May Allah be pleased with him.

The Encouragement to make a Handsome Loan in the Cause of Allah

Allah said,

مَن ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا ...

Who is he that will lend Allah a handsome loan?

Umar bin Al-Khattab said that this Ayah refers to spending in Allah's cause.

It was also said that it pertains to spending on children.

> What is correct is that it is more general than that. So all those who spend in the cause of Allah with good intentions and a sincere heart, then they fall under the generality of this Ayah. This is why Allah the Exalted said:
>
> مَّن ذَا الَّذِي يُقْرِضُ اللّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ ...
>
> Who is he that will lend Allah handsome loan: then (Allah) will increase it manifold to his credit (in repaying), and in another Ayah, أَضْعَافًا كَثِيرَةً (many times) (2:245),
>
> meaning, being handsome reward and tremendous provisions: Paradise on the Day of Resurrection.

Ibn Abi Hatim recorded that Abdullah bin Masud said,

> "When this Ayah, مَّن ذَا الَّذِي يُقْرِضُ اللّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ (Who is he that will lend Allah handsome loan: then (Allah) will increase it manifold to his credit (in repaying),) was revealed, Abu Ad-Dahdah Al-Ansari said, \`O Allah's Messenger! Does Allah ask us for a loan' The Prophet said,
>
> Yes, O Abu Ad-Dahdah.
>
> He said, \`Give me your hand, O Allah's Messenger,'
>
> and the Prophet placed his hand in his hand.
>
> Abu Ad-Dahdah said, \`Verily, I have given my garden as a loan to my Lord.'

He had a garden that contained six hundred date trees; his wife and children were living in that garden too.

Abu Ad-Dahdah went to his wife and called her, Umm Ad-Dahdah!'

She said, `Here I am.'

He said, `Leave the garden, because I have given it as a loan to my Lord, the Exalted and Most Honored.'

She said, `That is a successful trade, O Abu Ad-Dahdah!'

She then transferred her goods and children.

The Messenger of Allah said,

كَمْ مِنْ عَذْقٍ رَدَاحٍ فِي الْجَنَّةِ لِأَبِي الدَّحْدَاح

How plentiful are the sweet date clusters that Abu Ad-Dahdah has in Paradise!''

In another narration, the Prophet said,

رُبَّ نَخْلَةٍ مُدَلَّاةٍ، عُرُوقُهَا دُرٌّ وَيَاقُوتٌ، لِأَبِي الدَّحْدَاحِ فِي الْجَنَّة

How many a date tree that has lowered down its clusters, which are full of pearls and gems in Paradise for Abu Ad-Dahdah!

... وَلَهُ أَجْرٌ كَرِيمٌ (١١)

and he will have a honorable reward.

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَـتِ يَسْعَى نُورُهُم بَيْنَ أَيْدِيهِمْ وَبِأَيْمَـنِهِم

57:12 On the Day you shall see the believing men and the believing women -- their light running forward before them and in their right hands.

بُشْرَاكُمُ الْيَوْمَ جَنَّـتٌ تَجْرِى مِن تَحْتِهَا الاٌّنْهَـرُ خَـلِدِينَ فِيهَا

Glad tidings for you this Day! Gardens under which rivers flow (Paradise), to dwell therein forever!

ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

Truly, this is the great success!

يَوْمَ يَقُولُ الْمُنَـفِقُونَ وَالْمُنَـفِقَـتُ لِلَّذِينَ ءَامَنُواْ انظُرُونَا نَقْتَبِسْ مِن نُّورِكُمْ

57:13 On the Day when the hypocrites men and women will say to the believers: "Wait for us! Let us get something from your light!''

قِيلَ ارْجِعُواْ وَرَآءَكُمْ فَالْتَمِسُواْ نُوراً فَضُرِبَ بَيْنَهُم بِسُورٍ لَّهُ بَابٌ

It will be said: "Go back to your rear! Then seek a light!'' So, a wall will be put up between them, with a gate therein.

بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَـهِرُهُ مِن قِبَلِهِ الْعَذَابُ

Inside it will be mercy, and outside it will be torment.

يُنَـدُونَهُمْ أَلَمْ نَكُن مَّعَكُمْ

57:14 (The hypocrites) will call the believers: "Were we not with you'?'

قَالُواْ بَلَى وَلَـكِنَّكُمْ فَتَنتُمْ أَنفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغرَّتْكُمُ الاٌّمَانِىُّ حَتَّى جَآءَ أَمْرُ اللَّهِ وَغَرَّكُم بِاللَّهِ الْغَرُورُ

The believers will reply: "Yes! But you led yourselves into temptations, you looked forward to our destruction; and you doubted, and you were deceived by false hopes, till the command of Allah came to pass. And the deceiver deceived you in regard to Allah.''

فَالْيَوْمَ لاَ يُؤْخَذُ مِنكُمْ فِدْيَةٌ وَلاَ مِنَ الَّذِينَ كَفَرُواْ مَأْوَاكُمُ النَّارُ هِىَ مَوْلَـكُمْ وَبِئْسَ الْمَصِيرُ

57:15 So, this Day no ransom shall be taken from you, nor of those who disbelieved. Your abode is the Fire. That is your protector, and worst indeed is that destination.

The Believers are awarded a Light on the Day of Resurrection, according to Their Good Deeds

Allah the Exalted states,

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ...

On the Day you shall see the believing men and the believing women --

Allah the Exalted states that the believers who spend in charity will come on the Day of Resurrection with their light preceding them in the area of the Gathering, according to the level of their good deeds.

As reported from Abdullah bin Mas`ud who exlained this ayah:

... يَسْعَى نُورُهُم بَيْنَ أَيْدِيهِمْ ...

their light running forward before them,

"They will pass over the **Sirat** according to their deeds. Some of them will have a light as large as a mountain, some as a date tree, some as big as a man in the standing position. The least among them has a light as big as his index finger, it is lit at times and extinguished at other times.''

Ibn Abi Hatim and Ibn Jarir collected this Hadith.

Ad-Dahhak commented on the Ayah,

"Everyone will be given a light on the Day of Resurrection. When they arrive at the **Sirat**, the light of the hypocrites will be extinguished. When the believers see this, they will be concerned that their light also will be extinguished, just as the light of the hypocrites was. This is when the believers will invoke Allah, `O our Lord! Perfect our light for us.'''

Allah's statement, **وَبِأَيْمَانِهِم** (and in their right hands), Ad-Dahhak said:

"Their Books of Records.''

As Allah said:

فَمَنْ أُوتِىَ كِتَـبَهُ بِيَمِينِهِ

So whosoever is given his record in his right hand. (17:71)

Allah said,

... بُشْرَاكُمُ الْيَوْمَ جَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ ...

Glad tidings for you this Day! Gardens under which rivers flow,

meaning, it will be said to them, "Receive glad tidings this Day, of gardens beneath which rivers flow,

... خَالِدِينَ فِيهَا ...

to dwell therein forever!,

you will remain therein forever,''

... ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ (١٢)

Truly, this is the great success!

The Condition of the Hypocrites on the Day of Resurrection

Allah said,

يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا انظُرُونَا نَقْتَبِسْ مِن نُّورِكُمْ

...

On the Day when the hypocrites men and women will say to the believers: "Wait for us! Let us get something from your light!''

Allah informs us in this Ayah of the terrible horrors, horrendous incidents and tremendous events that will take place on the Day of Resurrection in the Gathering Area. No one will be saved on that Day, except those who believed in Allah and His Messenger, obeyed Allah's commands and avoided His prohibitions.

Al-`Awfi, Ad-Dahhak and others reported from Ibn Abbas:

"When the people are gathering in darkness, Allah will send light, and when the believers see the light they will march towards it. This light will be their guide from Allah to Paradise. When the hypocrites see the believers following the light, they will follow them. However, Allah will extinguish the light for the hypocrites and they will say (to the believers), انظُرُونَا نَقْتَبِسْ مِن نُّورِكُمْ (Wait for us! Let us get something from your light). The believers will reply (قِيلَ) by saying, ارْجِعُوا وَرَاءكُمْ (Go back to your rear!) to the dark area you were in, and فَالْتَمِسُوا نُورًا (Then seek a light!) look for a light there!'''

Allah said,

... فَضُرِبَ بَيْنَهُم بِسُورٍ لَّهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِن قِبَلِهِ الْعَذَابُ (١٣)

So, a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment.

Al-Hasan and Qatadah said that the wall mentioned here is located between Paradise and Hellfire.

Abdur-Rahman bin Zayd bin Aslam said that the wall mentioned in this Ayah is the wall that Allah described in His statement,

وَبَيْنَهُمَا حِجَابٌ

> And between them will be a (barrier) screen. (7:46)

Similar was reported from Mujahid and others, and it is correct.

Allah said,

بَاطِنُهُ فِيهِ الرَّحْمَةُ (Inside it will be mercy), meaning, Paradise and all that is in it,

وَظَاهِرُهُ مِن قِبَلِهِ الْعَذَابُ (and outside it will be torment). meaning, the Hellfire,

This is according to Qatadah, Ibn Zayd and others.

Allah said,

يُنَادُونَهُمْ أَلَمْ نَكُن مَّعَكُمْ ...

(The hypocrites) will call the believers: "Were we not with you?''

> meaning, the hypocrites will call out to the believers saying, "Were we not with you in the life of the world, attending Friday prayers and congregational prayers Did we not stand with you

on Mount **`Arafah** (during **Hajj**), participate in battle by your side and perform all types of acts of worship with you?''

... قَالُوا بَلَى ...

The believers will reply: "Yes!...''

The believers will answer the hypocrites by saying, "Yes, you were with us,

... وَلَكِنَّكُمْ فَتَنتُمْ أَنفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْأَمَانِيُّ ...

But you led yourselves into temptations, you looked forward to our destruction; and you doubted (in faith) and you were deceived by false hopes, ''

Qatadah said,

وَتَرَبَّصْتُمْ (you looked forward to destruction), "Of the truth and its people.''

وَارْتَبْتُمْ (and you doubted), that Resurrection occurs after death,

وَغَرَّتْكُمُ الْأَمَانِيُّ (and you were deceived by false hopes),

meaning: you said that you will be forgiven your sins; or, they say it means: this life deceived you;

... حَتَّى جَاء أَمْرُ اللَّهِ ...

till the command of Allah came to pass.

meaning: you remained on this path until death came to you,

... وَغَرَّكُم بِاللَّهِ الْغَرُورُ (١٤)

And the deceiver deceived you in regard to Allah.

`the deceiver' being Shaytan.

Qatadah said,

"They were deceived by Ash-Shaytan. By Allah! They remained deceived until Allah cast them into Hellfire.''

The meaning here is that the believers will answer the hypocrites by saying,

"You were with us in bodies which were heartless and devoid of intentions. You were cast in doubt and suspicion. You were showing off for people and remembered Allah, little.''

Mujahid commented,

"The hypocrites were with the believers in this life, marrying from among each other, yet betraying them even when they were associating with them. They were dead. They will both be given a light on the Day of Resurrection, but the light of the hypocrites will be extinguished when they reach the wall; this is when the two camps separate and part!''

Allah's statement,

فَالْيَوْمَ لَا يُؤْخَذُ مِنكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا ...

So, this Day no ransom shall be taken from you, nor of those who disbelieved.

Allah's statement, مَأْوَاكُمُ النَّارُ (Your abode is the Fire).

means, the Fire is your final destination and to it will be your return for residence,

... هِيَ مَوْلَاكُمْ وَبِئْسَ الْمَصِيرُ (١٥)

That is your protector, and worst indeed is that destination.

meaning, it is the worthy shelter for you rather than any other residence, because of your disbelief and doubt, and how evil is the Fire for Final Destination.

أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُواْ أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ

57:16 Has not the time yet come for the believers that their hearts should be humble for the remembrance of Allah?

وَمَا نَزَلَ مِنَ الْحَقِّ

And that which has been revealed of the truth,

وَلاَ يَكُونُواْ كَالَّذِينَ أُوتُواْ الْكِتَـبَ مِن قَبْلُ فَطَالَ عَلَيْهِمُ الاٌّمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِّنْهُمْ فَـسِقُونَ

lest they become as those who received the Scripture before, and the term was prolonged for them and so their hearts were hardened. And many of them were rebellious.

اعْلَمُواْ أَنَّ اللَّهَ يُحْىِ الاٌّرْضَ بَعْدَ مَوْتِهَا

57:17 Know that Allah gives life to the earth after its death!

قَدْ بَيَّنَّا لَكُمُ الاٌّيَـتِ لَعَلَّكُمْ تَعْقِلُونَ

Indeed We have made clear the Ayat to you, if you but understand.

Encouraging Khushu` and the Prohibition of imitating the People of the Scriptures

Allah asks,

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ ...

Has not the time yet come for the believers that their hearts should be humble for the remembrance of Allah? And that which has been revealed of the truth,

Allah asks, `Has not the time come for the believers to feel humility in their hearts by the remembrance of Allah and hearing subtle advice and the recitation of the Qur'an, so that they may comprehend the Qur'an, abide by it, and hear and obey.

Muslim recorded that Abdullah bin Mas`ud said,

"Only four years separated our acceptance of Islam and the revelation of this Ayah, in which Allah subtly admonished us,

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ

Has not the time yet come for the believers that their hearts should be humble for the remembrance of Allah''

This is the narration Muslim collected, just before the end of his book.

An-Nasa'i also collected this Hadith in the Tafsir of this Ayah.

Allah's statement,

... وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ ...

Lest they become as those who received the Scripture before, and the term was prolonged for them and so their hearts were hardened,

Allah is prohibiting the believers from imitating those who were given the Scriptures before them, the Jews and Christians. As time passed, they changed the Book of Allah that they had, and sold it for a small, miserable price. They also abandoned Allah's Book behind their back and were impressed and consumed by various opinions and false creeds. They imitated the way others behaved with the religion of Allah, making

their rabbis and priests into gods beside Allah. Consequently, their hearts became hard and they would not accept advice; their hearts did not feel humbled by Allah's promises or threats,

... وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ (١٦)

And many of them were rebellious.

meaning, in action;

therefore, their hearts are corrupt and their actions are invalid, just as Allah the Exalted said,

فَبِمَا نَقْضِهِم مِّيثَـقَهُمْ لَعنَّـهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَن مَّوَضِعِهِ وَنَسُواْ حَظًّا مِّمَّا ذُكِرُواْ بِهِ

So, because of their breach of their covenant, We cursed them and made their hearts grow hard. They changed the words from their (right) places and have abandoned a good part of the Message that was sent to them. (5:13)

meaning, their hearts became corrupt and they hardened, and they acquired the behavior of changing Allah's Speech from their appropriate places and meanings. They abandoned acts of worship that they were commanded to perform and committed what they were prohibited to do.

This is why Allah forbade the believers from imitating them in any way, be it basic or detailed matters.

Allah the Exalted said,

اعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ (١٧)

Know that Allah gives life to the earth after its death! Indeed We have made clear the Ayat to you, if you but understand.

This Ayah indicates that He brings subtleness to hearts after they have become hard, guides the confused after they were led astray, and relieves hardships after they have intensified. And just as Allah brings life back to the dead and dry earth by sending the needed abundant rain, He also guides the hardened hearts with the proofs and evidences of the Qur'an. The light (of faith) would have access to the hearts once again, after they were closed and, as a consequence, no guidance was able to reach them.

All praise is due to Him Who guides whomever He wills after they were misguided, Who misguides those who were led aright before. Surely, it is He Who does what He wills and He is the All-Wise, the Most Just in all that He does, the Most Subtle, the Most Aware, the Most High, the Proud.

إِنَّ الْمُصَّدِّقِينَ وَالْمُصَّدِّقَـتِ وَأَقْرَضُواْ اللَّهَ قَرْضاً حَسَناً يُضَـعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ

57:18 Verily, those who give Sadaqat, men and women, and lend Allah handsome loan, it shall be increased manifold (to their credit), and theirs shall be an honorable good reward.

وَالَّذِينَ ءَامَنُواْ بِاللَّهِ وَرُسُلِهِ أُوْلَـئِكَ هُمُ الصِّدِّيقُونَ وَالشُّهَدَآءُ عِندَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ

57:19. And those who believe in Allah and His Messengers. they are the Siddiqun (true believers) and the martyrs with their Lord. They shall have their reward and their light.

وَالَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِـَايَـتِنَآ أُوْلَـئِكَ أَصْحَـبُ الْجَحِيمِ

But those who disbelieve and deny Our Ayat -- they shall be the dwellers of the blazing Fire.

Reward for the Charitable, the True Believers and the Martyrs; and the Destination of the Disbelievers

Allah the Exalted says

إِنَّ الْمُصَّدِّقِينَ وَالْمُصَّدِّقَاتِ وَأَقْرَضُوا ...

Verily, those who give **Sadaqat**, men and women,

Allah the Exalted describes the reward that He will award to those who spend from their wealth, whether male or female, on the needy, the poor and the meek,

... اللَّهَ قَرْضًا حَسَنًا ...

and lend Allah handsome loan,

meaning, they give in charity with a good heart seeking the pleasure of Allah. They do not seek worldly rewards or appreciation from those to whom they give in charity.

Allah's statement,

... يُضَاعَفُ لَهُمْ ...

it shall be increased manifold,

indicating that He will multiply the good deeds from tenfold, up to seven hundredfold and even more than that,

... وَلَهُمْ أَجْرٌ كَرِيمٌ (١٨)

and theirs shall be an honorable good reward.

theirs will be a generous, handsome reward, a good dwelling to return to and an honorable final destination.

Allah's statement,

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُوْلَئِكَ هُمُ الصِّدِّيقُونَ ...

And those who believe in Allah and His Messengers -- they are the **Siddiqun**.

> This completes His description of those who have faith in Him and in His Messengers, by describing them as **Siddiqun**, true believers.

Al-Awfi reported from Ibn Abbas about وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُوْلَئِكَ هُمُ الصِّدِّيقُونَ (And those who believe in Allah and His Messengers -- they are the **Siddiqun**) that its meaning does not continue to the next Ayah, وَالشُّهَدَاء عِندَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ (and the martyrs (are) with their Lord. They shall have their reward and their light).

Abu Ad-Duha (stopped after he) recited, أُوْلَئِكَ هُمُ الصِّدِّيقُونَ (they are the **Siddiqun**), then initiated recitation: وَالشُّهَدَاء عِندَ رَبِّهِمْ (and the martyrs (are) with their Lord).

Masruq, Ad-Dahhak, Muqatil bin Hayyan and others said similarly.

Al-A\`mash narrated from Abu Ad-Duha from Masruq from Abdullah bin Mas\`ud commented on Allah's statement, أُوْلَئِكَ هُمُ الصِّدِّيقُونَ وَالشُّهَدَاء عِندَ رَبِّهِمْ (they are the **Siddiqun**, and the martyrs with their Lord),

> "They are of three categories,'' meaning
>
> - there are those who spend in charity,
> - the **Siddiqun** and
> - the martyrs.
>
> Allah the Exalted said,
>
> وَمَن يُطِعِ اللَّهَ وَالرَّسُولَ فَأُوْلَـئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم مِّنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَآءِ وَالصَّـلِحِينَ
>
> And whoso obey Allah and the Messenger, then they will be in the company of those on whom Allah has bestowed His grace, of the Prophets, the **Siddiqin**, the martyrs, and the righteous. (4:69)

Therefore, Allah made a distinction between the **Siddiqin** and the martyrs, indicating that they are of two distinct categories, so there is no doubt that **Siddiq** is a better status than the martyr.

Imam Malik bin Anas recorded in his Muwatta' that Abu Sa`id Al-Khudri said that the Messenger of Allah said,

إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءَوْنَ أَهْلَ الْغُرَفِ مِنْ فَوْقِهِمْ، كَمَا تَتَرَاءَوْنَ الْكَوْكَبَ الدُّرِّيَّ الْغَابِرَ فِي الْأُفُقِ مِنَ الْمَشْرِقِ أَوِ الْمَغْرِبِ، لِتَفَاضُلِ مَا بَيْنَهُم

The people of Paradise will look at the dwellers of the lofty mansions as one looks at a brilliant star far away in the east or in the west on the horizon, because of their superiority over one another.

On that the people said, "O Allah's Messenger! Are these lofty mansions for the Prophets whom none else can reach''

The Prophet replied,

بَلَى، وَالَّذِي نَفْسِي بِيَدِهِ، رِجَالٌ آمَنُوا بِاللهِ وَصَدَّقُوا الْمُرْسَلِين

No! By Him in Whose Hand is my soul! these are for men who believe in Allah and believe in the Messengers.

Al-Bukhari and Muslim also collected this Hadith.

Allah's statement,

... وَالشُّهَدَاء عِندَ رَبِّهِمْ ...

and the martyrs with their Lord.

means that they will be in the gardens of Paradise, as recorded in the Sahih:

إِنَّ أَرْوَاحَ الشُّهَدَاءِ فِي حَوَاصِلِ طَيْرٍ خُضْرٍ تَسْرَحُ فِي الْجَنَّةِ حَيْثُ شَاءَتْ، ثُمَّ تَأْوِي إِلَى تِلْكَ الْقَنَادِيلِ فَاطَّلَعَ عَلَيْهِمْ رَبُّكَ اطِّلَاعَةً فَقَالَ: مَاذَا تُرِيدُونَ؟ فَقَالُوا: نُحِبُّ أَنْ تَرُدَّنَا إِلَى الدَّار

الدُّنْيَا فَنُقَاتِلَ فِيكَ فَنُقْتَلَ، كَمَا قُتِلْنَا أَوَّلَ مَرَّةٍ، فَقَالَ: إِنِّي قَدْ قَضَيْتُ أَنَّهُمْ إِلَيْهَا لَا يَرْجِعُون

The souls of the martyrs live in the bodies of green birds, who fly wherever they wish in Paradise and then return to their nests in chandeliers. Once your Lord cast a glance at them and said,

`Do you want anything''

They said, "We wish that You return us to the life of the world, so that we may fight in Your cause and be killed as we were killed the first time.''

Allah said, "I have decreed that they shall not be returned to it again.''

Allah's statement,

... لَهُمْ أَجْرُهُمْ وَنُورُهُمْ ...

They shall have their reward and their light,

means that Allah will grant them a generous reward and a tremendous light that will precede before them. In this, the believers vary regarding the level of reward they receive, according to their good actions in the life of this world.

Imam Ahmad recorded that Umar bin Al-Khattab said that he heard the Messenger of Allah say,

الشُّهَدَاءُ أَرْبَعَةٌ:

رَجُلٌ مُؤْمِنٌ جَيِّدُ الْإِيمَانِ، لَقِيَ الْعَدُوَّ فَصَدَقَ اللهَ فَقُتِلَ، فَذَاكَ الَّذِي يَنْظُرُ النَّاسُ إِلَيْهِ هكَذَا

There are four ranks of martyrs.

- The first is a man who believes and who is true in faith, who meets the enemy (in battle), fulfills his duty to Allah and is killed. This is the type that

the people will look up to (his level in Paradise), like this.

The Prophet raised his head until his cap fell off his head, and the same happened to Umar.

The Prophet continued,

وَالثَّانِي مُؤْمِنٌ لَقِيَ الْعَدُوَّ فَكَأَنَّمَا يُضْرَبُ ظَهْرُهُ بِشَوْكِ الطَّلْحِ، جَاءَهُ سَهْمٌ غَرْبٌ فَقَتَلَهُ، فَذَاكَ فِي الدَّرَجَةِ الثَّانِيَةِ.

وَالثَّالِثُ رَجُلٌ مُؤْمِنٌ خَلَطَ عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا، لَقِيَ الْعَدُوَّ فَصَدَقَ اللهَ حَتَّى قُتِلَ، فَذَاكَ فِي الدَّرَجَةِ الثَّالِثَةِ.

وَالرَّابِعُ رَجُلٌ مُؤْمِنٌ أَسْرَفَ عَلَى نَفْسِهِ إِسْرَافًا كَثِيرًا، لَقِيَ الْعَدُوَّ فَصَدَقَ اللهَ حَتَّى قُتِلَ، فَذَاكَ فِي الدَّرَجَةِ الرَّابِعَة

- The second is a believer who meets the enemy and is struck by a stray arrow which causes him to die. This believer is in the second grade.

- The third is a believer who has combined good deeds with evil deeds; he meets the enemy and is truthful to his duty to Allah until he is killed. This is the third category.

- And the fourth is a believer who has committed sins excessively, so he meets the enemy and is truthful to his duty to Allah, and is killed. This is the fourth category.

`Ali bin Al-Madini also reported this Hadith and said, "This Egyptian chain is Salih useful.''

At-Tirmidhi said, "**Hasan Gharib**.''

Allah's statement,

... وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَئِكَ أَصْحَابُ الْجَحِيمِ (١٩)

But those who disbelieve and deny Our Ayat -- they shall be the dwellers of the blazing Fire.

mentions the destination and the condition of the miserable ones, after Allah mentioned the destination and rewards of the happy ones.

اعْلَمُوا أَنَّمَا الْحَيَوةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِى الأَمْوَلِ وَالأَوْلْدِ

57:20 Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children.

كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرّاً ثُمَّ يَكُونُ حُطَاماً

(It is) like a rain (Ghayth), thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw.

وَفِى الأَخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَنٌ

But in the Hereafter (there is) a severe torment, and (there is) forgiveness from Allah and (His) pleasure.

وَمَا الْحَيَوةُ الدُّنْيَآ إِلاَّ مَتَـعُ الْغُرُورِ

And the life of this world is only a deceiving enjoyment.

سَابِقُواْ إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَآءِ وَالأَرْضِ أُعِدَّتْ لِلَّذِينَ ءَامَنُواْ بِاللَّهِ وَرُسُلِهِ

57:21 Race with one another in hastening towards forgiveness from your Lord, and Paradise the width whereof is as the width of the heaven and the earth, prepared for those who believe in Allah and His Messengers.

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَآءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

That is the grace of Allah which He bestows on whom He is pleased with. And Allah is the Owner of great bounty.

This Life of this World is Fleeting Enjoyment

Allah the Exalted degrades the significance of this life and belittles it by saying,

اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ ...

Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children.

meaning, this is the significance of this life to its people, just as He said in another Ayah,

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَتِ مِنَ النِّسَآءِ وَالْبَنِينَ وَالْقَنَـطِيرِ الْمُقَنطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالأَنْعَـمِ وَالْحَرْثِ ذَلِكَ مَتَـعُ الْحَيَوةِ الدُّنْيَا وَاللَّهُ عِندَهُ حُسْنُ الْمَأَبِ

Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allah has the excellent return with Him. (3:14)

Allah the Exalted also sets a parable for this life, declaring that its joys are fading and its delights are perishable, saying that life is,

... كَمَثَلِ غَيْثٍ ...

Like a rain (**Ghayth**),

which is the rain that comes down to mankind, after they had felt despair.

Allah the Exalted said in another Ayah,

وَهُوَ الَّذِى يُنَزِّلُ الْغَيْثَ مِن بَعْدِ مَا قَنَطُوا

And He it is Who sends down the **Ghayth** (rain) after they have despaired. (42:28)

Allah's statement,

... أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ...

thereof the growth is pleasing to the tiller;

meaning that farmers admire the vegetation that grows in the aftermath of rain. And just as farmers admire vegetation, the disbelievers admire this life; they are the most eager to acquire the traits of life, and life is most dear to them,

... ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا ...

afterwards it dries up and you see it turning yellow; then it becomes straw.

meaning, that vegetation soon turns yellow in color, after being fresh and green. After that, the green fades away and becomes scattered pieces of dust.

This is the parable of this worldly life, it starts young, then matures and then turns old and feeble.

This is also the parable of mankind in this life; they are young and strong in the beginning. In this stage of life, they look youthful and handsome. Slowly, they begin growing older, their mannerism changes and their strength weakens. They then grow old and feeble; moving becomes difficult for them, while doing easy things becomes beyond their ability.

Allah the Exalted said,

اللَّهُ الَّذِى خَلَقَكُمْ مِّن ضَعْفٍ ثُمَّ جَعَلَ مِن بَعْدِ ضَعْفٍ قُوَّةٍ ثُمَّ جَعَلَ مِن بَعْدِ قُوَّةٍ ضَعْفاً وَشَيْبَةً يَخْلُقُ مَا يَشَآءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ

Allah is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness and grey hair. He creates what He wills. And He is the All-Knowing, the All-Powerful. (30:54)

This parable indicates the near demise of this life and the imminent end of it, while in contrast, the Hereafter is surely coming. Those who hear this parable should, therefore, be aware of the significance of the Hereafter and feel eagerness in the goodness that it contains,

... وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ (٢٠)

But in the Hereafter (there is) a severe torment, and (there is) forgiveness from Allah and (His) pleasure. And the life of this world is only a deceiving enjoyment.

meaning, surely, the Hereafter that will certainly come contains two things either severe punishment or forgiveness from Allah and His good pleasure.

Allah the Exalted said, وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ (And the life of this world is only a deceiving enjoyment). meaning,

this life is only a form of enjoyment that deceives those who incline to it. Surely, those who recline to this life will admire it and feel that it is dear to them, so much so, that they might think that this is the only life, no life or dwelling after it. Yet, in reality, this life is insignificant as compared to the Hereafter.

Imam Ahmad recorded that Abdullah said that the Messenger of Allah said,

لَلْجَنَّةُ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ شِرَاكِ نَعْلِهِ، وَالنَّارُ مِثْلُ ذَلِك

Paradise is nearer to any of you than the strap on his shoe, and so is the (Hell) Fire.

Al-Bukhari collected this Hadith through the narration of Ath-Thawri.

This Hadith indicates the close proximity of both good and evil in relation to mankind. If this is the case, then this is the reason Allah the Exalted encouraged mankind to rush to perform acts of righteousness and obedience and to avoid the prohibitions. By doing so, their sins and errors will be forgiven and they will acquire rewards and an exalted status.

Allah the Exalted said,

سَابِقُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاء وَالْأَرْضِ ...

Race with one another in hastening towards forgiveness from your Lord, and Paradise the width whereof is as the width of the heaven and the earth,

Allah the Exalted said in another Ayah,

وَسَارِعُواْ إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَوَتُ وَالأٌّرْضُ أُعِدَّتْ لِلْمُتَّقِينَ

And march forth in the way (to) forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for those who have **Taqwa**. (3:133)

Allah said here,

... أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاء وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ (٢١)

prepared for those who believe in Allah and His Messengers. That is the grace of Allah which He bestows on whom He is pleased with. And Allah is the Owner of great bounty.

> meaning, "This, that Allah has qualified them for, is all a part of His favor, bounty and compassion.''

We mentioned a Hadith collected in the Sahih in which the poor emigrants said to the Messenger,

> "O Allah's Messenger! The wealthy people will get higher grades and permanent enjoyment.''
>
> He asked, Why is that?
>
> They said, "They pray like us and fast as we do. However, they give in charity, whereas we cannot do that, and that free servants, whereas we cannot afford it.''
>
> The Prophet said,
>
> أَفَلَا أَدُلُّكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ سَبَقْتُمْ مَنْ بَعْدَكُمْ، وَلَا يَكُونُ أَحَدٌ أَفْضَلَ مِنْكُمْ إِلَّا مَنْ صَنَعَ مِثْلَ مَا صَنَعْتُمْ:
>
> تُسَبِّحُونَ
>
> وَتُكَبِّرُونَ
>
> وَتُحَمِّدُونَ
>
> دُبُرَ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِين
>
> Shall I tell you of a good deed that, if you acted upon, you would catch up with those who have surpassed you, none would overtake you and be better than you, except those who might do the same. Say,
>
> > "Glorious is Allah,''
> >
> > "Allah is Most Great,'' and
> >
> > "Praise be to Allah,''
> >
> > thirty three times each after every prayer.

They later came back and said, "Our wealthy brethren heard what we did and they started doing the same.''

Allah's Messenger said,

ذلِكَ فَضْلُ اللهِ يُؤْتِيهِ مَنْ يَشَاء

This is the favor of Allah that He gives to whom He wills.

مَآ أَصَابَ مِن مُّصِيبَةٍ فِى الاٌّرْضِ وَلاَ فِى أَنفُسِكُمْ إِلاَّ فِى كِتَـبٍ مِّن قَبْلِ أَن نَّبْرَأَهَآ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

57:22 No calamity occurs in the earth nor in yourselves but it is inscribed in the Book of Decrees before We bring it into existence. Verily, that is easy for Allah.

لِّكَيْلاَ تَأْسَوْاْ عَلَى مَا فَاتَكُمْ وَلاَ تَفْرَحُوا بِمَآ ءَاتَـكُمْ وَاللَّهُ

57:23 In order that you may not grieve at the things over that you fail to get, nor rejoice over that which has been given to you.

لاَ يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

And Allah likes not prideful boasters.

الَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَمَن يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِىُّ الْحَمِيدُ

57:24 Those who are misers and enjoin miserliness upon people. And whosoever turns away, then Allah is Rich, Worthy of all praise.

Everything that affects Mankind, is duly measured and destined

Allah reminds of His measuring and deciding the destiny of all things before He created the creation,

مَا أَصَابَ مِن مُّصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنفُسِكُمْ ...

No calamity occurs on the earth nor in yourselves,

meaning, `there is nothing that touches you or happens in existence,'

... إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَن نَّبْرَأَهَا ...

but it is inscribed in the Book of Decrees before We bring it into existence.

meaning, `before We created the creation and started life.'

Qatadah commented on this Ayah,

مَا أَصَابَ مِن مُّصِيبَةٍ فِي الْأَرْضِ (No calamity occurs on the earth) refers to famine,

while,

وَلَا فِي أَنفُسِكُمْ (or nor in yourselves) refers to suffering and diseases.''

He also said,

"We were told that every person who suffers a prick of a thorn, a twisted ankle, or a bleeding vein, has it occur on account of his sins. What Allah forgives is even more.''

This great, honorable Ayah provides clear evidence to the misguidance of the cursed **Qadariyyah** sect, who deny Allah's Preordainment and His knowledge of everything before it occurs.

Imam Ahmad recorded that Abdullah bin Amr bin Al-`As said,

"I heard the Messenger of Allah say,

قَدَّرَ اللهُ الْمَقَادِيرَ قَبلَ أَنْ يَخْلُقَ السَّموَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ

Allah ordained the measures (of everything) fifty thousand years before He created the heavens and the earth.''

Muslim collected this Hadith in his Sahih with the addition:

وَكَانَ عَرْشُهُ عَلَى الْمَاءِ

And His Throne was over the water.

At-Tirmidhi also collected it and said, "**Hasan Sahih**.''

Allah's statement,

... إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ (٢٢)

Verily, that is easy for Allah.

means that He knows all things before they occur, and He records them exactly as they will occur when they occur, and this is easy for Him.

Verily, Allah knows what happened, what will happen and what did not happen, and what shape and form it will take if it were to happen.

Ordering Patience and Gratitude

Allah said,

لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ ...

In order that you may not grieve at the things over that you fail to get, nor rejoice over that which has been given to you.

meaning, `We informed you of Our encompassing knowledge, recording all things before they occur and creating all things in due measure known to

> Us, so that you may know that what has met you would never have missed you and what has missed you would never have met you. Therefore, do not grieve for what you have missed of fortune, because had it been destined for you, you would have achieved it.'

It is also recited: مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا أَتَاكُمْ (nor rejoice over that which came to you), meaning, come to you.

According to the recitation, آتَاكُمْ, it means (which has been given to you. Both meanings are related.

> Allah says here, `do not boast before people about what Allah has favored you with, because it is not you who earned it by your efforts. Rather, all this came your way because Allah destined them for you and provided them for you as provisions. Therefore, do not use what Allah has granted you as a reason to boast and become arrogant with others.'

Allah's statement,

... وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ (٢٣)

And Allah likes not prideful boasters.

> meaning, who acts arrogantly with other people.

Ikrimah commented by saying,

> "Everyone of us feels happiness and grief. However, make your joy with gratitude and endure your grief with patience.''

Censuring the Stinginess

Allah the Exalted then said,

الَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ ...

Those who are misers and enjoin miserliness upon people.

meaning those who commit evil and encourage people to commit it,

... وَمَن يَتَوَلَّ ...

And whosoever turns away,

from abiding by Allah's commandments and obeying Him,

... فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ (٢٤)

then Allah is Rich, Worthy of all praise.

As Musa, peace be upon him, said,

إِن تَكْفُرُواْ أَنتُمْ وَمَن فِى الأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِىٌّ حَمِيدٌ

> If you disbelieve you and all on earth together, then verily, Allah is Rich, Owner of all praise. (14:8)

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَـتِ وَأَنزَلْنَا مَعَهُمُ الْكِتَـبَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ

57:25. Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Mizan that mankind may keep up justice.

وَأَنزْلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَـفِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَن يَنصُرُهُ وَرُسُلَهُ بِالْغَيْبِ

And We brought forth iron wherein is mighty power, as well as many benefits for mankind, that Allah may test who it is that will help Him (His religion) and His Messengers in the unseen.

إِنَّ اللَّهَ قَوِىٌّ عَزِيزٌ

Verily, Allah is Powerful, Almighty.

The Prophets were given Miracles and Sent with truth and Justice

Allah the Exalted said next,

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ ...

Indeed We have sent Our Messengers with clear proofs.

in reference to the miracles, the unequivocal evidences and the plain proofs,

... وَأَنزَلْنَا مَعَهُمُ الْكِتَابَ ...

and revealed with them the Scripture,

which contains the true text,

... وَالْمِيزَانَ ...

and the **Mizan**,

that is, justice, according to Mujahid, Qatadah and others.

This Ayah refers to the truth that is attested to by the sound, straight minds that oppose misguided opinions and ideas, just as Allah said in other Ayat,

أَفَمَن كَانَ عَلَى بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ

Can they (Muslims) who rely on a clear proof from their Lord, and whom a witness from Him follows it (be equal with the disbelievers), (11:17)

فِطْرَةَ اللَّهِ الَّتِى فَطَرَ النَّاسَ عَلَيْهَا

Allah's **Fitra** (religion) with which He has created mankind. (30:30)

and,

وَالسَّمَآءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ

> And the heaven: He has raised it high, and He has set up the **Mizan**. (55:7)

This is why Allah said here,

... لِيَقُومَ النَّاسُ بِالْقِسْطِ ...

that mankind may keep up justice,

> truth and fairness that is found in the obedience of the Messengers, in all that they conveyed from their Lord, and following all they commanded. Surely, what the Prophets brought forth is the truth, beyond which there is no truth, just as Allah said,

وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقاً وَعَدْلاً

> And the Word of your Lord has been fulfilled in truth and in justice. (6:115),

> His Word is true in what it conveys, and just in all its orders and prohibitions. This is why the believers say, when they take up their rooms in Paradise and assume their high grades and lined thrones,

الْحَمْدُ لِلَّهِ الَّذِى هَدَانَا لِهَـذَا وَمَا كُنَّا لِنَهْتَدِىَ لَوْلا أَنْ هَدَانَا اللَّهُ لَقَدْ جَآءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ

> All praise is due to Allah, Who has guided us to this, and never could we have found guidance, were it not that Allah had guided us! Indeed, the Messengers of our Lord did come with the truth. (7:43)

The Benefits of Iron

Allah said,

... وَأَنزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ ...

And We brought forth iron wherein is mighty power, as well as many benefits for mankind,

> meaning, `We made iron a deterrent for those who refuse the truth and oppose it after the proof has been established against them.'

Allah's Messenger remained in Makkah for thirteen years. During that time, the revelation continued being sent to him, containing arguments against the idolators and explaining **Tawhid** with detail and proofs. When the evidence was established against those who defied the Messenger, Allah decreed the **Hijrah**. Then He ordered the believers to fight the disbelievers using swords, using them to strike the necks and foreheads of those who opposed, rejected and denied the Qur'an.

Imam Ahmad and Abu Dawud recorded that Abdullah bin Umar said that the Messenger of Allah said,

> بُعِثْتُ بِالسَّيْفِ بَيْنَ يَدَي السَّاعَةِ حَتَّى يُعْبَدَ اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَجُعِلَ رِزْقِي تَحْتَ ظِلِّ رُمْحِي، وَجُعِلَ الذِّلَّةُ والصَّغَارُ عَلَى مَنْ خَالَفَ أَمْرِي، وَمَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُم

> I was sent with the sword just before the Hour so that Allah be worshipped alone without partners. My provision was placed under the shadow of my spear, and those who defy my order were disgraced and humiliated, and he who imitates a people is one of them.

> This is why Allah the Exalted said, فِيهِ بَأْسٌ شَدِيدٌ (wherein is mighty power), in reference to weapons, such as swords, spears, daggers, arrows, shields, and so forth, وَمَنَـفِعُ لِلنَّاسِ (as well as many benefits for mankind), meaning, in their livelihood, such as using it to make coins, hammers, axes, saws chisels, shovels and various tools that people use for tilting the land, sowing, cooking, making dough and manufacturing other objects necessary for their livelihood.

Allah's statement,

... وَلِيَعْلَمَ اللَّهُ مَن يَنصُرُهُ وَرُسُلَهُ بِالْغَيْبِ ...

that Allah may test who it is that will help Him (His religion) and His Messengers in the unseen.

> meaning, whose intention by carrying weapons is the defense of Allah (His religion) and His Messenger,

... إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ (٢٥)

Verily, Allah is Powerful, Almighty.

> meaning, surely, Allah is Powerful, Almighty, and He gives victory to those who give victory and aid to Him. However, Allah does not need mankind's help, but He ordered **Jihad** to test people with each other.

وَلَقَدْ أَرْسَلْنَا نُوحاً وَإِبْرَهِيمَ وَجَعَلْنَا فِى ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَـبَ

57:26 And indeed, We sent Nuh and Ibrahim, and placed in their offspring Prophethood and Scripture.

فَمِنْهُمْ مُّهْتَدٍ وَكَثِيرٌ مِّنْهُمْ فَـسِقُونَ

And among them there are some who are guided; but many of them are rebellious.

ثُمَّ قَفَّيْنَا عَلَى ءَاثَـرِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَءَاتَيْنَـهُ الإِنجِيلَ

57:27 Then, We sent after them Our Messengers, and We sent `Isa the son of Maryam, and gave him the Injil.

وَجَعَلْنَا فِى قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً

And We ordained in the hearts of those who followed him, compassion and mercy.

وَرَهْبَانِيَّةً ابتَدَعُوهَا مَا كَتَبْنَـهَا عَلَيْهِمْ إِلاَّ ابْتِغَآءَ رِضْوَنِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا فَـاتَيْنَا الَّذِينَ ءَامَنُواْ مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ مِّنْهُمْ فَـسِقُونَ

But the monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allah therewith, but that they did not observe it with the right observance. So, We gave those among them who believed, their (due) reward; but many of them are rebellious.

Many of the Nations of the Prophets were Rebellious

Allah says,

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ فَمِنْهُم مُّهْتَدٍ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ (٢٦)

And indeed, We sent Nuh and Ibrahim, and placed in their offspring Prophethood and Scripture. And among them there are some who are guided; but many of them are rebellious.

Allah the Exalted states that since He sent Nuh, peace be upon him, all the Prophets and Messengers He sent after that were from his offspring. All the revealed Divine Books and all the Messengers that received revelation after Ibrahim, Allah's Khalil, peace be upon him, were from Ibrahim's offspring.

Allah the Exalted said in another Ayah:

وَجَعَلْنَا فِى ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَـبَ

and placed in their offspring Prophethood and Scripture. (29:27)

The last among the Prophets of the Children of Israel was `Isa, son of Mary, who prophesied the good news of the coming of Muhammad, peace and blessings be upon them both.

Allah the Exalted said,

ثُمَّ قَفَّيْنَا عَلَى آثَارِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنجِيلَ ...

Then, We sent after them Our Messengers, and We sent 'Isa the son of Maryam, and gave him the **Injil**.

referring to the **Injil** that Allah revealed to him,

... وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ ...

And We ordained in the hearts of those who followed him, i.e., the disciples,

... رَأْفَةً ...

compassion (and tenderness),

... وَرَحْمَةً ...

and mercy. (toward the creatures).

Allah's statement,

... وَرَهْبَانِيَّةً ابْتَدَعُوهَا ...

But the monasticism which they invented for themselves,

refers to the monasticism that the Christian nation invented,

... مَا كَتَبْنَاهَا عَلَيْهِمْ ...

We did not prescribe for them,

`We -- Allah -- did not ordain it for them, but they chose it on their own.'

There are two opinions about the meaning of,

... إِلَّا ابْتِغَاء رِضْوَانِ اللَّهِ ...

only to please Allah therewith,

- The first is that they wanted to please Allah by inventing monasticism.

Sa`id bin Jubayr and Qatadah said this.

- The second meaning is: "We did not ordain them to practice that but, rather, We ordained them only to seek what pleases Allah.''

Allah's statement,

... فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا ...

but that they did not observe it with the right observance.

meaning, they did not abide by what they ordered themselves to do.

This Ayah criticizes them in two ways:

- first, they invented in things in their religion, things which Allah did not legislate for them.

- The second is that they did not fulfill the requirements of what they themselves invented and which they claimed was a means of drawing near to Allah, the Exalted and Most Honored.

An-Nasa'i -- and this is his wording - recorded that Ibn Abbas said,

"There were kings after `Isa who changed the **Tawrah** and the **Injil** when there were still believers who recited **Tawrah** and the **Injil**. Their kings were told,

`We were never confronted by more severe criticism and abuse than of these people.' --

they recite the Ayah,

وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ اللَّهُ فَأُوْلَـئِكَ هُمُ الْكَـفِرُونَ

> And whosoever does not judge by what Allah has revealed, such are the disbelievers. (5:44),
>
> as well as, they accuse us of short comings in our actions, while still they recite. Therefore, summon them and let them recite these Ayat our way and believe in them our way.'

The king summoned them and gathered them and threatened them with death if they did not revert from reciting the original **Tawrah** and **Injil** to using the corrupted version only.

They said,

> `Why do you want us to do that, let us be.'

Some of them said,

> `Build a narrow elevated tower for us and let us ascend it, and then give us the means to elevate food and drink to us. This way, you will save yourselves from hearing us.'

Another group among them said,

> `Let us go about in the land and eat and drink like beasts do, and if you find us in your own land, then kill us.'

Another group among them said,

> `Build homes (monasteries) for us in the deserts and secluded areas, where we can dig wells and plant vegetables. Then, we will not refute you and will not even pass by you.'

These groups said this, even though they all had supporters among their tribes. It is about this that Allah the Exalted and Most Honored sent down this Ayah,

... وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاء رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا ...

(But the monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allah therewith, but that they did not observe it with the right observance.) '''

Then Allah says,

... فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ ﴿٢٧﴾

So, We gave those among them who believed, their (due) reward; but many of them are rebellious.

Imam Ahmad recorded that Anas bin Malik said that the Prophet said,

لِكُلِّ نَبِيَ رَهْبَانِيَّةٌ، وَرَهْبَانِيَّةُ هذِهِ الْأُمَّةِ الْجِهَادُ فِي سَبِيلِ اللهِ عَزَّ وَجَلَ

Every Prophet has **Rahbaniyyah** (monasticism); **Jihad** in the cause of Allah, the Exalted and Most Honored, is the **Rahbaniyyah** of this **Ummah**.

Al-Hafiz Abu Ya`la collected this Hadith and in this narration, the Prophet said,

لِكُلِّ أُمَّةٍ رَهْبَانِيَّةٌ، وَرَهْبَانِيَّةُ هذِهِ الْأُمَّةِ الْجِهَادُ فِي سَبِيلِ الله

Every **Ummah** has **Rahbaniyyah**; **Jihad** in the cause of Allah is the **Rahbaniyyah** of this **Ummah**.

Imam Ahmad recorded that Abu Sa`id Al-Khudri said that a man came to him and asked him for advice, and Abu Sa`id said that he asked the same of Allah's Messenger. Abu Sa`id said, "So, I advise you to

- adhere by the **Taqwa** of Allah, because it is the chief of all matters.

- Fulfill the obligation of **Jihad**, because it is the **Rahbaniyyah** of Islam.

- Take care of remembering Allah and reciting the Qur'an, because it is your closeness (or status) in the heavens and your good fame on earth.''

Only Imam Ahmad collected this Hadith.

يأَيُّهَا الَّذِينَ ءَامَنُواْ

57:28 O you who believe!

اتَّقُواْ اللَّهَ وَءَامِنُواْ بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِن رَّحْمَتِهِ وَيَجْعَل لَّكُمْ نُوراً تَمْشُونَ بِهِ

Have Taqwa of Allah, and believe in His Messenger, He will give you a double portion of His mercy, and He will give you a light by which you shall walk (straight).

وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ

And He will forgive you. And Allah is Oft-Forgiving, Most Merciful.

لِّئَلاَّ يَعْلَمَ أَهْلُ الْكِتَـبِ أَلاَّ يَقْدِرُونَ عَلَى شَىْءٍ مِّن فَضْلِ اللَّهِ وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَن يَشَآءُ

57:29 So that the People of the Scriptures may know that they have no power whatsoever over the grace of Allah, and that (His) grace is in His Hand to bestow it on whomsoever He wills.

وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

And Allah is the Owner of great bounty.

The Believers of the People of the Scriptures will earn Double their Rewards

Allah says,

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ ...

Earlier we mentioned a Hadith that An-Nasa'i collected from Ibn Abbas that this Ayah is about the People of the Scriptures who believe in Islam, and that they will earn double their reward if they do so. There is an Ayah in Surat Al-Qasas to support this meaning. Also, there is a Hadith from Ash-Sha`bi from Abu Burdah from his father from Abu Musa Al-Ash`ari that the Messenger of Allah said,

ثَلَاثَةٌ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ:

- رَجُلٌ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ وَآمَنَ بِي فَلَهُ أَجْرَانِ،

- وَعَبْدٌ مَمْلُوكٌ أَدَّى حَقَّ اللهِ وَحَقَّ مَوَالِيهِ فَلَهُ أَجْرَانِ،

- وَرَجُلٌ أَدَّبَ أَمَتَهُ فَأَحْسَنَ تَأْدِيبَهَا، ثُمَّ أَعْتَقَهَا وَتَزَوَّجَهَا فَلَهُ أَجْرَانِ

Three will get their reward twice.

- A believer from the People of the Scriptures who has been a true believer in his Prophet and then believes in me, will get a double reward.

- A slave who fulfills Allah's rights and obligations as well as the duties of his master, will get a double reward.

- A person who has a slave-girl and he educates her properly and teaches her good manners properly (without violence) and then manumits and marries her, will get a double reward.

This Hadith is recorded in the Two Sahihs.

Ad-Dahhak, Utbah bin Abi Hakim and others agreed with Ibn Abbas in this, and Ibn Jarir preferred it.

Allah the Exalted said in another Ayah,

يـأَيُّهَا الَّذِينَ ءَامَنُوا إَن تَتَّقُوا اللَّهَ يَجْعَل لَّكُمْ فُرْقَاناً وَيُكَفِّرْ عَنكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

O you who believe! If you have **Taqwa** of Allah, He will grant you a criterion, and will expiate for you your sins, and forgive you; and Allah is Owner of the great bounty. (8:29)

Sa`id bin Abdul-`Aziz said,

Umar bin Al-Khattab asked a Jewish rabbi, `What is the maximum a reward would be increased for you'

He replied, `A **Kifl** (portion) which is about three hundred and fifty good merits.'

So `Umar said, `Praise be to Allah who gave us two **Kifls**.'

Then Sa`id mentioned Allah's saying:

... يُؤْتِكُمْ كِفْلَيْنِ مِن رَّحْمَتِهِ ...

He will give you a double portion of His mercy,

Sa`id said, "And the two **Kifls** on Friday are similar to that.''

This was recorded by Ibn Jarir.

This view has support from the Hadith that Imam Ahmad recorded from Abdullah bin Umar that the Messenger of Allah said,

مَثَلُكُمْ وَمَثَلُ الْيَهُودِ وَالنَّصَارَى كَمَثَلِ رَجُلٍ اسْتَعْمَلَ عُمَّالًا فَقَالَ:
مَنْ يَعْمَلُ لِي مِنْ صَلَاةِ الصُّبْحِ إِلَى نِصْفِ النَّهَارِ عَلَى قِيرَاطٍ قِيرَاطٍ؟

أَلَا فَعَمِلَتِ الْيَهُودُ، ثُمَّ قَالَ:

مَنْ يَعْمَلُ لِي مِنْ صَلَاةِ الظُّهْرِ إِلَى صَلَاةِ الْعَصْرِ عَلَى قِيرَاطٍ قِيرَاطٍ؟

أَلَا فَعَمِلَتِ النَّصَارَى،

ثُمَّ قَالَ: مَنْ يَعْمَلُ لِي مِنْ صَلَاةِ الْعَصْرِ إِلَى غُرُوبِ الشَّمْسِ عَلَى قِيرَاطَيْنِ قِيرَاطَيْنِ؟

أَلَا فَأَنْتُمُ الَّذِينَ عَمِلْتُمْ،

فَغَضِبَ النَّصَارَى وَالْيَهُودُ

وَقَالُوا: نَحْنُ أَكْثَرُ عَمَلًا وَأَقَلُّ عَطَاءً،

قَالَ: هَلْ ظَلَمْتُكُمْ مِنْ أَجْرِكُمْ شَيْئًا؟

قَالُوا: لَا،

قَالَ: فَإِنَّمَا هُوَ فَضْلِي أُوتِيهِ مَنْ أَشَاء

The parable of you and the Jews and Christians is that of a person who employed some laborers and asked them, "Who will work for me from the Dawn prayer until midday for one Qirat (a special weight of gold) each.''

So, the Jews worked.

The person asked, "Who will do the work for me from the **Zuhr** prayer to the time of the **`Asr** prayer for one Qirat each'.'

So, the Christians worked.

Then the person asked, "Who will do the work for me from **`Asr** prayer until sunset for two Qirat each.''

You are those who did this work.

The Jews and the Christians got angry and said, "We did more work, but got less wages.''

Allah said, "Have I been unjust to you with your reward''

They said, "No.''

So, Allah said, "Then it is My grace which I bestow on whomever I will.''

Al-Bukhari collected this Hadith.

Al-Bukhari recorded that Abu Musa said that the Prophet said,

مَثَلُ الْمُسْلِمِينَ وَالْيَهُودِ وَالنَّصَارَى كَمَثَلِ رَجُلٍ اسْتَعْمَلَ قَوْمًا يَعْمَلُونَ لَهُ عَمَلًا يَوْمًا إِلَى اللَّيْلِ عَلَى أَجْرٍ مَعْلُومٍ،

فَعَمِلُوا إِلَى نِصْفِ النَّهَارِ فَقَالُوا: لَا حَاجَةَ لَنَا فِي أَجْرِكَ الَّذِي شَرَطْتَ لَنَا، وَمَا عَمِلْنَا بَاطِلٌ،

فَقَالَ لَهُمْ: لَا تَفْعَلُوا، أَكْمِلُوا بَقِيَّةَ عَمَلِكُمْ، وَخُذُوا أَجْرَكُمْ كَامِلًا،

فَأَبَوْا وَتَرَكُوا وَاسْتَأْجَرَ آخَرِينَ بَعْدَهُمْ فَقَالَ: أَكْمِلُوا بَقِيَّةَ يَوْمِكُمْ وَلَكُمُ الَّذِي شَرَطْتُ لَهُمْ مِنَ الْأَجْرِ،

فَعَمِلُوا حَتَّى إِذَا كَانَ حِينَ صَلَّوُا الْعَصْرَ قَالُوا: مَا عَمِلْنَا بَاطِلٌ، وَلَكَ الْأَجْرُ الَّذِي جَعَلْتَ لَنَا فِيهِ.

فَقَالَ: أَكْمِلُوا بَقِيَّةَ عَمَلِكُمْ، فَإِنَّمَا بَقِيَ مِنَ النَّهَارِ شَيْءٌ يَسِيرٌ،

فَأَبَوْا. فَاسْتَأْجَرَ قَوْمًا أَنْ يَعْمَلُوا لَهُ بَقِيَّةَ يَوْمِهِمْ فَعَمِلُوا لَهُ بَقِيَّةَ يَوْمِهِمْ حَتَّى غَابَتِ الشَّمْسُ، فَاسْتَكْمَلُوا أَجْرَةَ الْفَرِيقَيْنِ كِلَيْهِمَا،

فَذَلِكَ مَثَلُهُمْ وَمَثَلُ مَا قَبِلُوا مِنْ هذَا النُّور

The parable of the Muslims, Jews and Christians is that of a man who employed laborers to work for him from morning until night for a known wage.

So, they worked until midday and said, `We are not in need of the wages that you promised and our work was in vain.'

So, the man said, `Do not quit now, complete the rest of the work and yours will be the full wage I have fixed for it.'

However, they refused and quit, and he had to hire another batch of workers. He said (to the second batch), `Complete the work for the rest of the day and I will give you the same wage I promised the first batch.'

So, they worked until the time of the **`Asr** prayer and said, `Whatever we have done is in vain and we forfeit the wages you promised us.'

He said to them, `Complete your day's work, for only a small part of the day remains.'

However, they refused, and he employed another batch to work for the rest of the day, and they worked until sunset and received the wages of the two former batches.

This is an example of them (i.e., the Jews and Christians) and of those who accepted this light (i.e., Islam).

Al-Bukhari was alone in recording it.

Allah the Exalted said;

... وَيَجْعَل لَّكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ (٢٨)

and He will give you a light by which you shall walk (straight). And He will forgive you. And Allah is Oft-Forgiving, Most Merciful.

Allah the Exalted said;

لِئَلَّا يَعْلَمَ أَهْلُ الْكِتَابِ أَلَّا يَقْدِرُونَ عَلَى شَيْءٍ مِّن فَضْلِ اللَّهِ ...

So that the People of the Scriptures may know that they have no power whatsoever over the grace of Allah,

meaning, so that they become sure that they cannot prevent what Allah gives, or give what Allah prevents,

... وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَن يَشَاء وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ (٢٩)

and that (His) grace is (entirely) in His Hand to bestow it on whomsoever He wills. And Allah is the Owner of great bounty.

This is the end of the Tafsir of Surah **Al-Hadid**, all praise is due to Allah, and all favors come from Him.